

For the Missionary Society -  
SCP  
#1652  
Princeton -

**MISSIONARY CORRESPONDENCE:**

CONTAINING

**Extracts of Letters**

FROM THE LATE

**Mr. SAMUEL PEARCE,**

TO THE

**MISSIONARIES IN INDIA,**

*Between the Years 1794, and 1798;*

AND FROM

**Mr. JOHN THOMAS,**

*From 1798, to 1800.*

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**London:**

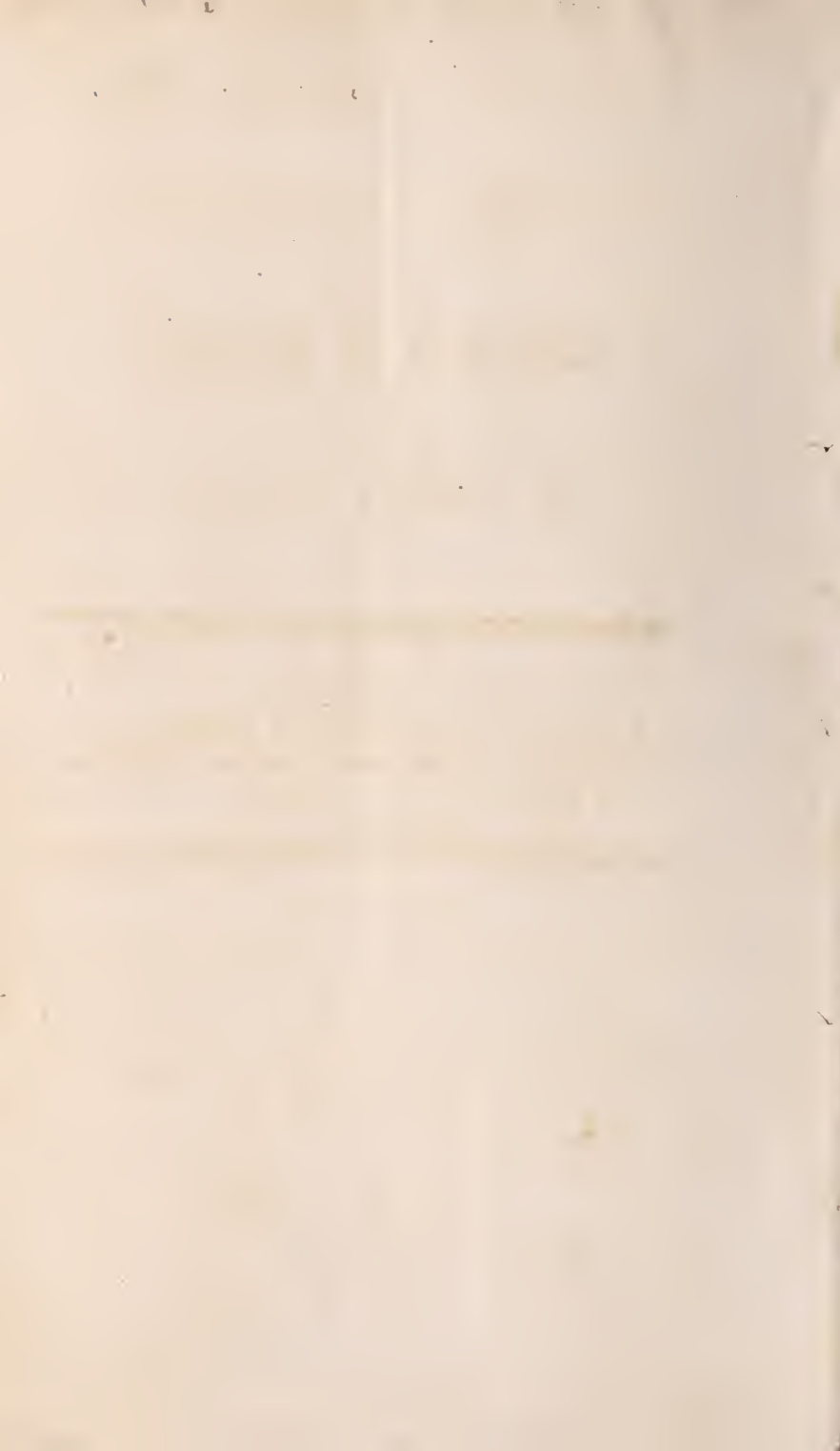
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CAVENDISH SQUARE;

AND SOLD BY ALL THE OTHER BOOKSELLERS.

—  
*J. G. Fuller, Printer, Kettering.*  
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PRICE TWO SHILLINGS AND SIXPENCE.

—  
1814.



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*ERRATA.*

Page 42, line 9, *for* Tinder, *read* Trinder.

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## PREFACE.

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**T**HE interest excited by the letters of Mr. PEARCE and Mr. THOMAS, has induced our friends at Serampore to look over their papers, and to send us copies of such as had been addressed to them. Those who have read the “*Memoirs of Mr. Pearce*, and the *Periodical Accounts of the Baptist Mission*, need not be told that the letters of both these excellent men were distinguished by the devotional and experimental spirit

which they breathed. This is the only reason for publishing them. Those who feel an interest in the work of God amongst the heathen, will take pleasure in reviewing the hopes, fears, cares, and tender anxieties of its earliest friends.

It was observed in the *Memoirs of Mr. Pearce*, "We are influenced in our correspondence by the turn of mind of the person we address. If we write to a humourous character, we shall generally find that what we write, perhaps without being conscious of it, will be interspersed with pleasantries: or if to one of a very serious cast, our letters will be more serious than usual. On this principle it has been thought we may form some judgment of our own spirit by the spirit in which our friends address

us. These remarks will apply with singular propriety to the correspondence of Mr. Pearce. In looking over the first Volume of *Periodical Accounts*, the reader will easily perceive the most affectionate letters from the Missionaries are those which are addressed to him." If these remarks were just, Letters, the greater part of which were written *from Pearce to Carey*, cannot fail of being acceptable to the friends of genuine, serious, and affectionate Christianity. It may be necessary to request the indulgence of the reader in consideration of the letters not having been written with any view to publication.

*Kettering, Nov. 1, 1814.*



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## LETTERS, &c.

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*To Mr. THOMAS and Mr. CAREY.*

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Kettering, May 26, 1794.

*My dear Brethren,*

**W**HERE you now are, where this may find you, or whether it will ever reach you, I know not; but be your present sojourning where it may, whether at Tranquebar; Calcutta, Malda, or elsewhere, I feel the most affectionate attachment to your persons, and the highest degree of concern for your prosperity. Nor am I singular; the message you took to the Christian brethren in Hindoostan, I may now convey to yourselves, and say, "thousands of prayers have been, and still are, offered unto God on your behalf." A more convincing proof of our

regard we cannot give you; nor, I am persuaded, do you desire. O my dear, dear brethren, our separate prayers will be exchanged ere long for united praises, whilst our hearts glow with an ardour of gratitude and joy now unknown. What a motive is this to our always abounding in the work of the Lord! Our reward will be great; our time both for working and suffering is but short; but the importance of the object we all pursue is infinite.—*You*, brethren, are called to the most arduous part of this important service; but I doubt not you find in Asia what we do in Europe, that “God is faithful who hath called you to *partnership* (*Koinōnia*) with his Son Jesus Christ,” and gives you strength equal to your day. I long to hear of and from you, and with anxious expectation wait for some accounts from India. We have had the pleasure of hearing of Mrs. Thomas’s safe arrival, and of the respect shewn her there by many persons, especially Mrs. G. U. for this we are not unthankful; it gives present pleasure, and we hope is a token of future good.

I have often regretted that I answered neither of your last letters—My only reason

was, a fear lest my answers should come too late, and fall into the hands of some to whose inspection I should not like to have them submitted.—In this light I hope you viewed it; and did not attribute it to any want of affection or respect.

Many things have transpired since you left us, which I should have taken a pleasure in communicating, had you no other medium of intelligence; but brother Fuller has rendered this needless, by the detail of occurrences which he is prepared to give you; and nothing is so tedious as a twice told tale. A few articles, however, he may have omitted, or if twice told may be of importance enough to forbid disgust.

Our Mission Society has been the means of provoking other Christians to love and good works. An Association is formed by the Independent brethren in Warwickshire, for the propagation of the gospel in that county, and if possible among the Heathen too. It goes on with spirit and promises success. I preached a Sermon for them about a fortnight ago, from Gal. v. 13—“*By love serve one another;*” and put my people’s

generosity again to the test. It gave me pleasure to find that at the doors £11. 14s. 3d. was collected for them: I hope it will be a means of uniting us more firmly in the common cause. Another Association was formed December 11, 1793, at Kidderminster, of seven churches in Worcestershire, for the purpose of promoting evangelical truth and union. One of their resolutions is:—“*This Association shall be composed only of ministers and congregational churches in the county of Worcester, who profess Calvinistic sentiments and admit of free communion.*” Of these seven ministers, two are Baptists, and five Independents.

The resolutions both of the Warwickshire and Worcestershire Associations are in print. To the former is added a large extract from brother Carey’s account of the state of the world, &c. Were I at home I would send you a copy of both these publications, not doubting but you would derive considerable pleasure from a perusal; but I am now at Kettering, and preached yesterday for brother F., who is in London,—a successful pleader for the Heathen, and the Society formed for their spiritual advantage. I will desire

him to procure them for you in London, if possible, and hope he will succeed.

We have had a considerable work of God to rejoice in at Cannon-street the last winter: many have been converted unto God, and professed his name. Nor are other churches without occasion for praise: eight have been added at Arnsby; twelve I baptized at Leicester; and seven more I hear are about to join the dear people in Harvey-lane soon. A young man from our church at Birmingham, has been preaching to them for above six months, and has accepted an invitation for six more. He is generally approved, and two of those baptized on the 20th of last month were called under his ministry. The congregation also is upon the increase, and the prospect is at present very encouraging. The sermon I preached on the morning of baptism, at the request of the church, is now in the press; but I fear will not be out time enough to admit the sending a few copies with this letter.

At Walgrave there are near twenty young people under hopeful concern. Some have been added at Northampton since brother

Ryland has removed to Bristol, where he was formally settled the week before last: he is to spend some time with his friends at College-lane after the Association; and I hear that seven candidates are waiting to receive baptism by his hands. At Chenies too, and at *Earl's Barton*, (where Mr. Shrewsbury was ordained over a congregation last Thursday,) and other places, the dear Redeemer's cause appears to be considerably advancing. What reason have we to praise the Lord and give thanks to his holy name!

I forgot whether Guilsborough meeting-house was destroyed by some incendiaries before you sailed or not: be that as it may, a very good house, capable of containing six hundred people, was opened last Wednesday fortnight: brother Sutcliff and I preached—I, from "*The wrath of man shall praise thee.*"—He, from "*Save now, I beseech thee, O Lord, O Lord, I beseech thee, send now prosperity.*" It was a solemn and delightful day: brother Blundel preached at night from Judges v. 31; and I again, to above 200 people, the next morning at five o'clock. I recollect nothing more but what brother F. has written for your information already, and have

therefore only to add the strongest assurances of my fraternal regard, and desire of hearing from you soon. Do give my love to brethren *Ram Ram*, and *Parbotce*.—It would give me great pleasure if you would prevail on the former, (by profession a scribe,) to write me; but I must get you to English it before it is sent off. I confess there is something of fancy in the request; but I think more of brotherly love. The idea of an epistle from a *pious Hindoo* will be peculiarly gratifying; and perhaps a means of serving the good cause, by opening the hearts, as well as convincing the judgments, of some, whose assistance in this good work may be solicited. I must conclude, because the gentleman who takes this for me to London is about setting off. My wife and children are well. Mrs. W. joins me in affectionate remembrance to Mrs. Thomas, Mrs. C., and both families.—Adieu, my dear brethren, pray for me, and do not forget me when an opportunity offers for sending to England.

I am, most affectionately,

Yours in the dear Redeemer,

S. PEARCE.



*To Mr. THOMAS and Mr. CAREY*

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Birmingham, July 24, 1794.

*My very dear Brethren,*

**I**T has rejoiced all our hearts to hear that you arrived safe in India, although the information would have afforded double joy had it been conveyed by letters from yourselves. All we knew for certainty till yesterday was, that the *Princessa Maria* had passed the Downs on her return to Denmark. Long we waited, and many letters of inquiry passed between brethren Ryland, Fuller, &c. the substance of which was, Have *you* heard from India? All answered, No! At last I got Mr. Potts, who does business with the Captain, to write to him about you. Yesterday I received the joyful news that he "landed you all in perfect good health." I sat up all night to copy his letter for the satisfaction of various interested brethren; and now I have but five minutes left to write to you. What shall I say, dear brethren? We love you



in the bowels of Christ, and we ardently pray for you every day. Our closets, our families, our stated and occasional meetings, always witness our supplications for your peace, health, prudence, fortitude, perseverance, and success. Not knowing where you were, brother Fuller, who was in London, collecting this year, sent £50. of goods for your use at a venture. We only want to know your necessities in order to supply them: but why have you not written at least to one of us? Perhaps you have before now: but the three first homeward-bound East Indiaman this season have been captured by the French. Do write by more ships than one, and tell us all about your work and wages. The cause of Christ in England has not experienced much alteration since you left it. In some churches the Sun of Righteousness shines; in others, a wintry gloom prevails. *Leicester* church is, without exception, the most prosperous in the whole Association. Seventeen have been lately added. But what rose grows without it's thorn? Dear Mr. P. died about a month since, after three weeks illness. At Birmingham I have baptized about sixty in the last twelve months.

I can only say, my wife joins in the most affectionate regards to both of you and yours. Do, my dear, dear Brethren, write very soon, to

Your affectionate,

Though unworthy Brother,

S. PEARCE.

*To Mr. CAREY.*


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Birmingham, August 9, 1794.

*My very dear Brother,*

**I**T was but a day or two after I had written my last letters, that I had the inexpressible joy of receiving yours, dated, Bay of Bengal, and Calcutta. That moment more than compensated for all the anxieties which my affection for you, and concern for the prosperity of the good cause in which you have embarked, had created. Yes, the harvest already begins to be gathered in; and though, in some respects, I, with my brethren here, went forth weeping, now I bear my sheaves, rejoicing in prospect of a still larger crop. I need not acquaint you, that last Monday, the Committee, with other warm friends to the Mission, met at Guilsborough. Brother Fuller's letter will render all that information mere tautology. The accounts you gave us inspired us with

new vigour, and greatly strengthened our hands in the Lord. We read, and wept, and praised, and prayed. O! who but the Christian feels such pleasures as are connected with friendship for our dear Lord Jesus Christ? Were there no hereafter, my dying breath should praise him, for giving me a heart decidedly for him and his glorious cause on earth. May my whole life be spent for Him! O! I feel, indeed I feel, that nothing is worth living for but his glory, and the good of his church. I hope I feel a daily conviction, that I am a mere atom in creation—less than nothing, and vanity: yet, with all my conscious meanness and unworthiness, I cannot help feeling myself dignified in my relation to the Son of God; and the highest ambition of my heart is to do something for him while I live. There is no part of my life which I reflect on with so much pleasure, as that which has been spent in behalf of the Society under whose patronage you are; and thrice happy should I be, were the path of duty plain, if I could personally share the toils and pleasures of the Mission with you. At times I indulge a hope that my Lord will put me in a similar station:

but then again I think, He well knows that I am inadequate to a task so arduous. Well, 'tis his to appoint—mine to acquiesce, submit, and obey. I trust, whenever or wherever he calls, I shall have grace immediately to say, 'Speak, Lord, for thy servant heareth.' It is our mercy, my Brother, that he chuses our inheritance for us: he knows best our fitness for the various posts in his spiritual kingdom; and so that we are but where he would have us, and doing what he bids us, we may rejoice in the common hope, that he will at last say to us all, 'Well done.'

Last Lord's-day I read a part of your letter from the pulpit. It would have done you good had you seen the effects. It made the lame to leap as an hart, and caused the tongue of the dumb to sing! The following evening being the monthly prayer-meeting, a crowd of Christians came to testify their joy and gratitude; and you may assure yourselves, that you have the prayers of the thousands of the Israel of God. Next Monday morning I purpose leaving Birmingham, for five or six weeks, on a journey to my friends in Devonshire.

It is now long past the hour of midnight, and to-morrow, or rather this day, is our ordinance day. I mention this to account for my not writing you two or three sheets of paper, as I should, had I time, rejoice to do. Few occurrences have taken place in the circle of our acquaintance since my last. At Sutton-in-the-Elms, a young man from Bristol was ordained a few days ago. Brother Ryland gave the charge—Brother Fuller addressed the people—I spoke at night. It was a good day. The young man from our church is to be ordained over your dear friends at Leicester on the 21st of September. He has been, and is likely to be useful there: twenty-five persons, I think, have been baptized within the last five months, and more are on the way. At Birmingham the Lord has not forsaken us. I inclose two copies of the Sermon I preached at Leicester—one for yourself, the other for Mr. Thomas. Had I more time, (for it was not till this evening that I had notice of your goods going so soon,) I would have made up a larger packet. The Society have voted you a Polygott Bible and Malay Testament, both of which Brother Fuller has procured. Do write often; and be as

particular as to your progress as your convenience will admit; especially give us such things respecting the natives, their customs, shasters, and attention to the gospel, as are likely to interest Europeans. A few extracts of this kind from your letters will go a wonderful way in procuring support to the Society, and greatly facilitate our applications for the public benevolence. One well-attested fact goes further than a hundred speculations, however pious and promising. My, and my dear Mrs. P.'s, affectionate wishes attend all your family. I hope you will tell the Society all your wants. No exertions on our part shall be wanting to make your situation comfortable. I rejoice that you and Mr. T. love one another. The God of love and peace be with you always.

I am,

My dear Brother,

With the most unfeigned respect and affection,

Your unworthy Brother,

In our dear Lord Jesus,

S. PEARCE.

*To Mr. CAREY.*

---

Birmingham, October 24, 1794.

*My dear, dear Brother,*

NEVER did I take pen in hand with such a combination of interesting feelings before. Love for your person, respect for your character, joy at your prospects, gratitude for your communications, desire for your success, and withal a hope that we shall yet meet in the flesh, so variously affect me, that I can scarcely compose myself to write at all.

Blessed be the God and Father of our Lord Jesus Christ, who inclined your heart to undertake his cause among the heathen—a cause which European Christians may blush that they have neglected so long. But I hope the day is dawning when we shall all feel and sing as angels—‘Peace on earth, and good will to men.’ We have indeed been



seeking every man his own things, not the things of others. Ah, cursed self! how have Christians been bowing down to thy altar, forgetful that true philanthropy is a leading feature of that religion which they profess, and of the character of him whose name they bear. We talk of morals, whilst our neglect of the duties of the second table too plainly demonstrate that we have imbibed but a small portion of the spirit of the first. We abide the greatest part of our lives beneath the power of the common lethargy, and if perchance a desire ever rises in our bosom for the good of others, we congratulate ourselves on our superior love for mankind, and dose, and dose, and dose again, whilst millions of immortal souls, as precious as our own, drop into hell without an effort for their salvation. Ah, whither is the apostolic spirit fled? Unlike the translated Prophet who bequeathed a double portion of his spirit to his successor, the Apostle of the Gentiles and his contemporaries, seem to have taken all their heroism, affection, zeal, greatness of design, and comprehension of effort with them to the skies, whilst we exist to gaze at what we scarce hope ever to obtain. But why? where is the Lord God

of Elijah? Where is the Lord God of Paul? Still he is near unto *us*, ready to animate with equal ardour the bosom of every faithful soldier who is willing to obey the injunctions of his Lord. You, my brother, have caught the falling mantle; but *we* in Europe are ready to ask “Hast thou not a blessing for *us* also? Shall we not share the pains and pleasures, the conflicts and the conquests of our distant brethren. Who denies us the privilege? What forbids our standing in the same rank with them, and enjoying the honour of the foremost in the charge of *Immanuel’s* troops upon the infernal powers among the heathen? Brother, I long to stand by your side, and participate in all the vicissitudes of the attack: an attack which nothing but cowardice can make unsuccessful—yes, the Captain of our salvation marches at our head. Sometimes he may withdraw his presence, (but not his power,) to try our process with our spiritual arms and celestial armour. O what cannot a lively faith do for the Christian soldier! It will bring the *Deliverer* from the skies; it will array him as with a vesture dipt in blood; it will place him in the front of the battle, and put a new song into our mouths—“These made war with the Lamb

but the Lamb shall overcome them." Yes he shall—the victory is sure before we enter the field; the crown is already prepared to adorn our brows, even that crown of glory which fadeth not away; and already we have resolved what to do with it. We will lay it at the conqueror's feet and say, "Not unto us, O Lord, not unto us, but to thy name give glory," while all heaven unites in the chorus, "Worthy the Lamb."

Whither hath the subject of the conversion of the heathen world led me? Forgive the style, so much more like that of a declaimer than a correspondent; but I feel the immense magnitude of my subject and, (as a brother Minister in an inclosed pamphlet says,) I must write what I feel. I will try to be more composed whilst I unbosom myself, (at 15,000 miles' distance,) to one whom I so dearly love in the bowels of Christ Jesus.

Neither of us has forgot a conversation a little before you left us on the exercises of my mind respecting an effort for the spread of the gospel in foreign lands, which for ten years now have more or less attended me. I cannot forget your prediction,

with which the conversation ended,—“Well, you will come after us.” From that time to the present, the desire has been increasing with scarce any intermission, except when spiritual things have been at a low ebb with me; but for several weeks past I have been too full to contain, and I resolved to come to a point either about going or staying. For this purpose, I first attentively considered my situation in every relation at home, and the duty of Ministers arising from the general commission of our Lord, together with the disproportion of means to the multitude of mankind; and I concluded that it was my duty to join hands with you in your great and laudable undertaking. I expected opposition from many quarters: I thought I would take every prudent step to know the mind of God, and therefore, secondly determined, that after setting apart a certain day in every week for some weeks, on purpose to pray, with fasting, to God for his direction, and examining the matter on every side, I would, (if the same views remained or were confirmed,) lay the case before the Society, and leave it with them to decide, resolving in the strength of God to abide by their judgment. The time I

proposed to wait is now nearly expired. I have met with heart-breaking trials of a domestic nature since I made known my inclination; but I thank God I faint not, and every day more fully convinces me that I ought to go. Now as I mean to adhere to my plan, I have not yet acquainted the Society with my views. There is a meeting at Road, on the 12th of November, 1794. That opportunity I intend to embrace, God willing, and then whether my Master will count me worthy of so high a calling, or whether his providence may check my temerity, will be determined. I wish I had time to delay sending this letter till that period is past; but the ship sails in a few days, and I was unwilling that you should be unacquainted with the state of my mind. I have reason to be thankful that, notwithstanding I have been severely tried from quarters the most afflictive, yet I never enjoyed so much of God since I have been in the ministry: where no friend would or could sympathize with me, I have found him ever nigh; and yesterday my wife told me, that on mature deliberation she approved of the plan I have adopted, and was much more comfortable in her

mind than ever before since she knew my wishes, and was willing to leave it to the judgment of the Ministers as I proposed, hoping she would see it in the hands of God. O help me to praise! It is a relief inexpressible. If I come, I am not without hopes of a companion in the good work. Brother ——, (a man of the first rate piety, deep humility, great zeal, and good sense,) and I correspond on it; and he says, nothing but a fear that he is not *qualified* keeps him from deciding. I think his judgment will be governed *here* by the opinion of the Society, and I had the pleasure of conveying to him in their name, their apprehensions that in all the Baptist connection there was not a man *so suitable* as himself. Besides him, a brother who is not in the ministry, and his wife, have offered to accompany me if I go: a pair the most suitable that I can conceive of, poor people. Affection for my wife inclines the good woman to the voyage, and zeal and affection operate on her husband. I could not but think it a kind providence that the same afternoon on which my wife had been objecting on account of her being incapable to do the work of a nurse and servant too, that same afternoon those good people offered



their services: they are both my own children in the faith, of five years standing; active, simple, faithful, hospitable people, and are willing to be in the steerage rather than not go. If we all come, it will be no small addition to your church, or rather the church of the dear Lord Jesus in Asia.

I have had *Halhed's Grammar* about a fortnight; and have made myself master of most of the characters, the rules for the formation of nouns, and part of the chapters on pronouns: but I fear I shall be able to do but little to purpose, for want of a tutor to teach me the pronunciation. Of one character in the Sanscrit pronouns I can find no account any where: you will tell me readily when we meet; but I must leave it for the present. O how happy shall I be to sound the name of my dear Lord Jesus in the Bengalee tongue, on the plains of Hindoostan! Give my love to dear *Ram Boshoo*: tell him, I long to take him by the hand, and call him brother. I suppose ere now he has felt the constraints of divine love overcoming the fears of man, and that he has become an *avowed* disciple of the lowly and lovely Jesus. The Lord be

with you when you partake together of the memorials of the Redeemer's sorrows. I want much to hear from you about *Parbotee*; so do all our friends. Perhaps some interesting account is now on the way for Europe. The Lord send us good news from a far country. In my next, I hope I shall be able with propriety to ask you withal to prepare me a lodging. If I come next year, and any ship goes before me, by that you shall know all particulars.

I shall inclose all that is printed of our No. 1. of the *Periodical Accounts* of our Society. The extracts from your letters are such as I hope you will approve. I laid them before the Committee, after they were selected for their opinion. Do communicate every thing interesting to the public mind: it will promote the sale of our publications, and thereby assist the Society materially. Some of the brethren wrote to you from Northampton: their letters will accompany this, and, I hope, the goods which have been sent from hence for some weeks; though Mr. Savage writes that no conveyance has been attainable since they came. I shall write him with this packet, to intreat his



immediate exertions in the business. It is late on Saturday evening. I propose preaching to-morrow from 1 Cor. xiii. 13. The comprehension of christian love as to it's objects—the sweetness, universality, and energy of it's operations—with the permanency of it's nature, have occurred as illustrative of it's superiority to every other grace. The afternoon subject I think will be on 2 Cor. iii. 8. including among other things, the extent of the gospel dispensation. It comprehends Gentiles as well as Jews, and Hindoos as well as Englishmen. I have not fixed on a subject for the evening yet. Adieu, my dear, dear Brother, the God of love, peace, and glory be with you, and with

Your unworthy

but affectionate Brother

in Christ Jesus,

S. PEARCE.

*To Mr. CAREY.*

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Birmingham, March 27, 1795.

*My very dear Brother,*

**I**NSTEAD of a letter, you perhaps expected to have seen the writer; and had the will of God been so, he would by this time have been on his way to Mudnabatty: but it is not in man that walketh to direct his steps. Full of hope and expectation as I was, when I wrote you last, that I should be honoured with a mission to the poor heathen, and be an instrument of establishing the empire of my dear Lord in India, I must submit now to stand still, and see the salvation of God. Judging from the energy of my feelings, together with their long continuance, and growing strength, I scarce entertained a doubt but I should this year go to assist you in your evangelical undertaking, and under those circumstances I wrote to you. It was not long after, that

some of our church, guessing from the strain of my preaching at the state of my mind, questioned me upon the subject, and I frankly told them all my heart. On this, various meetings of consultation were held, and I suffered much, but fainted not; and during that struggle, I felt, for the first time, the plenary import of that phrase, "The world is crucified unto me, and I unto the world." No domestic attachment, nor flattering prospects of reputation, nor wealth, which in unworthier moments have had too much ascendancy over me, had now any influence. Love to Christ, and love to sinners—heathen sinners—reigned triumphant in my soul, and I trust I did then feel what it was to be wholly devoted to God.

At length, a full church-meeting was called, and I was requested to be present. I went accordingly, and having stated my views and feelings, I told them, that though I should be glad of their opinion, yet I should not think myself bound to abide by their decision; because their affection for me would incline them to partiality in their judgment. I then withdrew.

The issue of the meeting was unfavourable to my going, and as I had expressed my design of finally submitting to the opinion of a meeting of disinterested Ministers; the Church appointed two of the Deacons to represent them at this meeting, whenever it should be. In the mean time I laid the case before three or four of our brethren, whose piety and experience I thought best enabled them to judge. I was both disappointed and grieved to find them all decidedly against me. The following is an extract from one beloved brother and father in the ministry.

“ I really think you must not leave  
 “ England. The heathen will get more by  
 “ you here than they will abroad; and  
 “ surely your post must not be given up. Who  
 “ is there in your neighbourhood to make  
 “ a stand against false religion, my dear  
 “ Brother? I bless God for the zeal, but  
 “ surely I think it will hurt the cause in  
 “ various ways if you go. Churches will  
 “ be afraid of the consequences of en-  
 “ couraging missions, if the most important  
 “ stands at home are deserted by those  
 “ that God has greatly prospered in them.

“ You know brother Fuller’s infirmity.\* If  
 “ you run away, we shall want a man too  
 “ of activity, to keep alive the attention of  
 “ the public to the cause, and give a great  
 “ argument to them that are averse to it.  
 “ I am pleased with the measures you pro-  
 “ pose to follow for determining the point,  
 “ and trust God will direct you.”

I copy out this, just as I received it, that you may better enter into my situation. The week after this, we had a very solemn day of fasting and prayer on the business at Northampton. Some brethren of the Society, and some who were not, attended. Brethren Ryland and Sutcliff were not able to be present, but their minds were known, together with some of the London Ministers. On this occasion I read a diary of my feelings for some time past, together with the views and motives which induced me to desire employment among the heathen, and such answers to objections arising from my connexion in the family, the church, and the

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\* Referring to a paralytic affection in his face, which came upon him in 1793, the effects of which were not removed in less than four or five years.

Mission Society, as appeared to me satisfactory and full. I shall ever love my dear brethren the more for the tenderness with which they treated me, and the solemn prayer they repeatedly put up to God for me. At last, I withdrew for them to decide, and whilst I was apart from them, and engaged in prayer for divine direction, I felt all anxiety forsake me, and an entire resignation of will to the will of God, be it what it would, together with a satisfaction that so much praying breath would not be lost; but that He who hath promised to be found of all that seek him, would assuredly direct the hearts of my brethren to that which was most pleasing to himself, and most suitable to the interests of his kingdom in the world. Between two and three hours were they deliberating, after which time a paper was put into my hands, of which the following is a copy.

“ The brethren at this meeting are fully  
 “ satisfied of the fitness of brother P’s.  
 “ qualifications, and greatly approve of the  
 “ disinterestedness of his motives and the  
 “ ardour of his mind. But another Missionary  
 “ not having been requested, and not being  
 “ in our view immediately necessary, and

“brother P. occupying already a post very  
“important to the prosperity of the Mission  
“itself, we are unanimously of opinion that  
“at present, however, he should continue  
“in the situation which he now occupies.”

To this I was enabled cheerfully to reply,  
“The will of the Lord be done;” and receiving this answer as the voice of God, I have, for the most part, been easy since, though not without occasional pantings of spirit after the publishing of the gospel to the Pagans.

What particularly weighed with me, was, an apprehension of the necessity of the language being known to more evangelical men than two, lest in case they should die, or be by any means laid aside, the work should materially suffer through the long chasm occasioned by their seeking out proper successors, the time occupied by the voyage, and after all, their inability to speak to the natives in the Bengalee tongue. It appeared to me highly important that provision should be made for such an event, which at some time must take place; and I conceived that numerous advantages would arise from the



Mission being kept up by men who had been on the spot, were known to the natives, and already in the habit of instructing them in the way of righteousness. The preference of such persons to strangers was obvious; and as no one offered himself for the work, I thought it my duty to propose myself for the undertaking: whether the Lord will ever honour me so far, I know not; but the state of my mind still inclines me to say daily, "Here am I, Lord, send me."

At present, however, I am better satisfied in staying, because the Lord has raised up some others for the work. We have all been diligently employed in enquiring after proper persons to assist you, but in vain; till a few days since, when two of the Students at Bristol, both warm hearted for Christ, offered themselves to brother Ryland, as willing to embark in the glorious undertaking. He has communicated their wishes to brother Fuller and me, &c; I suppose they will formally propose themselves to the Society at the next Committee Meeting. I wish we could have your mind on the business for our direction; but we must guess at it, and act accordingly.



I think I said in my last, that I had taken some pains, or rather pleasure, with the Bengal language; but having no vocabulary, or dictionary, or book to read in the language, I was obliged to lay it aside. Could you furnish me with any helps, I should be very thankful; for I have not yet relinquished my hopes of telling the Hindoos how Jesus Christ came into the world to save sinners: or if not, our brethren wish me to learn the language, as they say it is possible, that when you have translated the bible, it may be found most convenient to print it in England, to do which, it is necessary to have the press under the inspection of some pious person who knows the language. This has it's weight, though it just strikes me that probably it would be better, (if types are procured,) to look out for some good man who understands printing, and send him over to you that the work may go on beneath your own care. This was done at Malabar, by the Danish Mission; but no doubt you will give the Society your free opinion on this matter, when the translation is in a good degree of forwardness.

And now, my dear Brother, how shall I express the joy I feel at the great goodness of our God unto you in a strange land. Your letters were read at a Committee Meeting, the 18th instant, at Guilsborough. We glorified God on your behalf; and earnestly prayed that the same mercy and goodness might still attend you; at the same time affectionately recommending you to the grace of his Holy Spirit, that he might prevent your secular concerns from diminishing that pious ardour with which your spirit glows for the advancement of the kingdom of Christ among men. How securely may we leave you in his hands! Yes, my dear Brother, we do rejoice that though oceans divide us from each other, we are equally beneath his protection, who filleth all in all. Daily in our closets, and our families, do we remember you before God; and in the sanctuary, the tribes of God's spiritual Israel wrestle hard for you Sabbath after Sabbath. Nor shall we pray in vain—God, even our own God, will bless you; his promise is on your side, and through him you shall do valiantly: never will he forsake his servants, nor leave them unassisted in their work: but your “confidence is strong;” I rejoice that it is so, for this

is the victory that overcometh the world, even our faith: and he who hath been the author of that faith, will, I doubt not, be the finisher of it too.

I was much affected by your disappointment in not receiving any thing from England by the ship by which you expected communications, especially when you say, "Surely you have not forgotten us." Forgotten you!—No, my dear Brother, we cannot forget you, nor would be designedly wanting in any expression of our affectionate remembrance. It was not long after you sailed, (before we received any account from you,) that some goods were sent after you, with letters from brother Fuller and myself.—I am sorry if that vessel has been tardy: especially as the last packet, (the *Swallow*,) by which we sent you many letters,) was detained to our knowledge four months at Falmouth; but a ship belonging to Captain Christmas took charge of the annual remittance, which we hope ere now has been safely conveyed to you.

With my last, I sent you some half sheets of No. I. of *Periodical Accounts*. Now I

have the pleasure of inclosing some perfect copies in a second edition; I hope you will find nothing there which you would wish to have had omitted.

The *Accounts* No. I. have been of great help to the funds of the Society. We sent a copy to every church of our denomination; Brother Fuller and I have had handsome collections after preaching upon the subject; and from other places unvisited, we have received many tokens of benevolence. I know it will give you pleasure to know that on Christmas-day, after preaching at Leicester on the subject, we received above thirty guineas towards the Mission.

We are thinking now about Africa. It will be the subject of our consideration next meeting, and I will take care that you shall have the earliest account of the result by the latter ships.

Anxiously do we wait for your journal. Extracts from it will be put in No. II. You can hardly imagine how the public are interested in those accounts, and I hope that now you see the nature of the plan, you will

furnish the Society with such information from time to time as may preserve the respectability and celebrity of the work. But I must close: my time is quite exhausted, and I really have not enough left to read over what I have written in such haste, unless I omit a letter to brother T. Excuse blunders. Accept my warmest love in which Mrs. P. brother King, and others, (whose name is Legion,) join with

Your very, very affectionate,

though unworthy Brother,

S. PEARCE.

P. S. Pray favour me with a long letter by the first conveyance, and any helps towards the Bengalee language which you can send me. Adieu.

With this I shall send an octavo volume on the Moravian Missions. I am compiling a piece which I desire may deserve to be called, *The History and Present State of Protestant Christian Missions.*

*To Mr. CAREY.*

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Birmingham, June 20, 1795.

*My very dear Brother,*

**I** Wish from my heart I had time to fill two sheets instead of half a one. Attribute my brevity, I beseech you, not to want of affection, but want of leisure. I did purpose to write much by these ships, but being called from home so much of late I could not realize my intentions. I have left my letter to brother Thomas open for your perusal; and by way of intelligence, have only to add, that on account of the inconvenience of Mr. Hogg's situation, he has resigned the Treasurership of the Society to Mr. Thomas King of Birmingham, at whose house you slept, I believe, the last time you were here.

It will give you pleasure to hear that the reading of one of your letters at



N———m, stirred up the spirits of two young men to devote themselves to Christ. They are athirst for serving him amongst the Heathen: and whether they go abroad or not, I hear they promise usefulness in the church of Christ.

I wish you to take no notice of this in any of your letters to England till you hear more from me. And then I will give you my reason for this intimation.

Fifty-eight have joined Leicester church since you left. I was present last week at the morning meeting for experience at Kettering Association. It would have done your heart good to hear how almost all the churches and Ministers are revived in consequence of the mission business. I send you some of the Midland letters, the others are not ready.

Mr. Savage has superintended the procuring of the articles and seeds you ordered. Hope they will arrive safe.

Do write me much about India and the work of God there. We long to see your

journal, and expect it fully by the next ships. Hope Mrs. C. and family are very well. Affectionate regards to them. I have inclosed some Sermons of Doddridges, for the use of your son Felix. The Lord God Almighty bless them to the lad,

Most affectionately I am,

my very dear Brother,

yours in the uniting bonds of the gospel,

S. PEARCE.

P. S. Will you oblige me with the best accounts you can obtain of the Danish Mission, &c.



*To Mr. CAREY.*

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London, August 27, 1795.

*My very dear Brother,*

**B**ANISHED as you are from my eyes, I love you too well to be unmindful of your concerns, or uninterested in your best welfare. Our affectionate, and I trust, pious intercourse, before you left England, together with the letters I have received and seen from you since your arrival in India, have uniformly heightened that esteem which begun with our first acquaintance on the day of your ordination at Leicester. Hence I can suffer no opportunity of corresponding with you to pass unnoticed; and as my dear friend Mr. Savage tells me that he expects a vessel will sail for Bengal in a few days, I attempt to give you some pleasure by writing a friendly epistle.

I am here raising subscriptions for our Society the third year. The times indeed

are unfavourable to application, and I do not fail to meet with beggars' fare; yet on the whole I must not complain. I have been three days at work, and have received thirty-four guineas; whether I shall continue to succeed as well I know not: my spirits often flag, but I would hope and do the best.

Perhaps you have heard that the late Mr. Tinder, of Northampton, left about Four Hundred Pounds to the Society, besides which, I suppose we have Three or Four Hundred more in hand; so that we only want suitable persons to send, in order to extend our endeavours for the conversion of the Heathen.

In former letters we told you that we had resolved on an African Mission, and that two pious and apparently suitable young men had offered their services for the work of the Lord in that benighted and miserable part of the world. I am happy now in being able to add, that although there was some difficulty at first in securing them a passage, it is at length obtained. Brother Fuller came to London, and met with some of the Directors of the Sierra Leone Company, who have agreed to allow them a passage in their

ships, and to leave them at full liberty as to the conducting of the Mission when they arrive in Africa.

On Wednesday the 16th of September next we propose to have a parting meeting at Birmingham. Brother Ryland is to address the Missionaries: the other parts of the service are not yet arranged. Early in October, the vessels will sail, and with them six pious families of Wesleyan Methodists, who are to settle for one year at Free Town. They mean to proceed up the Foulah Country, and having prepared suitable receptacles for their families, on the commencement of the second year they are to be removed also; when, by the practice of agriculture, and the useful arts, together with frequent conversation on religious subjects, and a cheerful yet guarded behaviour, they hope to civilize and christianize the negro inhabitants. The better to promote their pious designs, it is proposed to send with them one or more Missionaries, whose only work it will be to preach to the colony and evangelize the Heathens.

This plan strikes me as well calculated to answer it's end. I remember reading of a

similar plan formed by one John Ovenbridge, an Ejected Minister in the reign of Charles II. who went to South America on purpose to explore the country, and on his return published a book, recommending the going out of a colony for the purpose of spreading the gospel there: but the time was not then come; both wise and foolish virgins then slumbered and slept. I trust that the friends of Christ are now recovering from their stupor—a general concern discovers itself in almost all denominations. The Independent Brethren, in connection with Calvinistical Methodists' and Churchmen, are about attempting a Mission to the South Sea Islands, where they propose to send a large body of Missionaries, if they can procure them. The Lord prosper the work of their hands! I will inclose a copy of their Circular Letter, which I had yesterday of Mr. Wilks. By reading it, you will better understand their design. I intended to send you the Sierra Leone Reports, but recollect just now that Brother Fuller sent you a copy by the last ships.

Since I have been in town, it has pleased God to remove Dr. Stennett from this world. Birmingham, the Lord still prospers us.

Within the last five weeks before I left home, I had the pleasure of baptizing nineteen persons, I hope and believe real Christians; though ten are very young—one about twelve or thirteen years only.

Your letter of March 18, came to hand this day week, when first I came to London. I took a copy, and sent yours on to Brother Fuller as directed. Sincerely do I rejoice that the work is in so favourable a train, especially that you proceed in an intelligible translation of the scriptures, that you preach statedly every Lord's-day, and that you are establishing schools for the instruction of the young Hindoos and Mussulmans. All these things afford pleasure to the supporters of the Mission, and we shall rejoice to hear more news of the same nature by every ship. We hoped to have been favoured with your Journal before now; and in consequence of repeated intimations given in your letters, we ventured to promise the public a second Number of *Periodical Accounts*, containing extracts from it. You will see the advertisement on the last page of No. I. The expectation of hundreds has been thereby excited, and it is rather mortifying

not to have it in our power to gratify it. Perhaps it has been lost in the passage, if so, have you a copy? or if you have thought it not sufficiently interesting to send so far, suffer me to intreat that your friendship for us may overcome your delicacy. As we have promised *Extracts* merely, I hope we shall make such only as will meet your approbation, and I am persuaded that the effects will be pleasing both to you and ourselves.

The goodness of God to you in making such ample provision for your temporal wants has been great indeed ; and it appears so especially, from your proposing to print the Bible and to support your schools at your own expense. But I believe we must request a participation with you in the expenditures I am persuaded that we shall realize the wise man's remark—"There is that scattereth and yet increaseth ;" and if as an individual I might offer an opinion on the best mode of supporting our cause at home, and yours abroad, I would recommend the following to your consideration.

First, Let the annual expenditures on the express business of evangelizing the Hindoos,



&c. be ascertained.—Secondly, Let what you give towards it be exhibited as a contribution.—Thirdly, Let matters be so regulated that the Society may have somewhat, (say £50. or £100. annually,) to impart over and above your contributions. This may be easily done I should suppose by taking a few more boys to instruct, or raising another school.

My reasons for this wish are these.—First, it will more intimately connect the Mission with the Society whereby it was first established.—Secondly, The Society will easily have it in their power to allow annual support.—Thirdly, It will afford a ground of importunity when we preach charity-sermons, or apply for private assistance; which we could not honestly use if the East Indian Mission received no support from Europe.—Fourthly, We shall be hereby prepared to lend you future assistance should it please God in this changing world to change your situation, and thereby deprive you of present means of support.—Fifthly, We shall thereby be capacitated to send out more labourers in this good work should you think them necessary.

The latter proposal indeed, is to my view of no small consequence. I tremble, my dear Brother, lest when you are removed there will be no successors in possession of the language. By this time I once hoped to be on my way to assist your pious labours myself, but my Brethren think I may serve the Lord Christ better at home, and I submit. At the same time I much desire to see some more worthy men associated with you. Two teachers are few indeed for so many millions of poor idolaters, and both of you are mortal. Do let us know your opinion and I doubt not but men may be found with warm hearts, and prudence, and knowledge, and faith, who will help you in the work of the Lord. I hope to hear from you soon now. The Lord bless you and yours. How is it we hear nothing about Mrs. C. Mrs. T. or your children, except in the note from Mr. T. in which he says you have lost a son?—You do not know how dear you are to

your affectionate Brother,

S. PEARCE.



P. S. I have another minute to spare, and affection bids me spend it in your company. I have heard since I wrote the above, that the plan of the Wesleyan Colony in the Foulah Country has been somewhat altered, and that Dr. C. will accompany them.

Mr. La Trobe has furnished me with the two last Numbers of the Brethrens' *Periodical Accounts*: I inclose them for your gratification. You will rejoice to find that the Hottentots are seeking after Jesus, and be encouraged to continue your labours of love among the poor Hindoos. Be not discouraged, my dear Brother, if you do not succeed immediately. You know the Brethren laboured nearly six years without effect in Greenland; but they persevered, and now a tenth part of the inhabitants of that country are professors of the faith of Christ. But when I consider by what means they achieved so great a work, by the simple preaching of the Cross of Christ, and an exhibition of the love of his heart, I am constrained to say—"Not by might nor by power, but by thy Spirit, O Lord of Hosts." I have lately been struck with a remark which applies to their labours and success. Facts interest more than speculations or

abstract positions, however just. Talk to a child about any abstract subject, and it requires pains to secure his attention; but tell him a story, and he is all ear. So I should suppose an affectionate relation of the story of Jesus Christ, and his death and sufferings, would be the most likely way of engaging the heart of a heathen: but I, who am fifteen thousand miles from the seat of your labours, am almost ashamed to give my thoughts on a subject with which you must be so much better acquainted.—Forgive my freedom, and again believe me

most affectionately yours,

in our dear Lord Jesus,

S. PEARCE.

*To Mr. CAREY.*

---

Birmingham, January 6, 1796,

**T**HANK you, my dear Brother, for your kind letter of January 18, 1795. It was as cold water to a thirsty soul. Do not fail to refresh me as often as you have leisure, and pray be particular in your communications respecting the work of God. A large portion of zeal, now discovers itself among Christians of every name. I shall desire Brother Sutcliff to inclose a copy of the Missionary Society's Sermons. I was in London when they were preached, attending our Brethren, who soon after sailed for Africa. It was a Pentecost. The Brethren who compose that Society, publicly own that our zeal kindled

theirs: we lighted our torch at yours; and it was God who first touched your heart with fire from his holy altar. To Him be all the praise!

I am, my dear, dear Brother,

affectionately yours,

S. PEARCE.

*To Mr. CAREY.*

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Birmingham, September 8, 1797.

*My very dear Brother,*

**I**T might be wrong to compare the pleasure which any of your letters from India to Europe give, with that which between the same friends is derived from European Letters to India. Your want of Christian society may make Christian correspondence sweeter than we who are surrounded with affectionate brethren in the Lord can conceive; otherwise I should have referred you to your own feelings when you hear from us, for an idea of the pleasure I derive from your brotherly epistles. Indeed, my dear Brother, neither distance nor absence abates the ardent attachment my soul bears to yours; on the contrary, I feel it grow year by year, and I sometimes derive greater joy in the prospect of heaven itself, from the expectation of meeting with my beloved Carey there.—I can

hardly refrain from repeating what I have so often told you before, that I long to meet you on earth, and to join you in your labours of love among the poor dear heathens: yes, would my Lord bid me so, I should with transport obey the summons, and take a joyful farewell of the land that bore me, though it were for ever: but I must confess that the path of duty appears to me clearer than before to be at home, at least for the present; not that I think my connexions in England a sufficient argument, but that I am somewhat necessary to the Mission itself, and shall be as long as money is wanted, and our number of active friends does not increase. Brother Fuller and myself have the whole of the collecting business on our hands, and though there are many others about us who exceed me in grace and gifts, yet their other engagements forbid, or their peculiar turn of mind disqualifies them for that kind of service. I wish, however, to be thankful if our dear Lord will but employ me as a foot in the body. I consider myself as united to the hands and eyes, and mouth, and heart, and all; and when the body rejoices, I have my share of gladness with the other members.

At this moment I rejoice, though it be with trembling. Your communications respecting Sookmun, and Yardee, and Doorgotteea, and the other whose name you forgot, more than repay every painful step; but do they hold on their way? O my Brother! be not discouraged if you cannot say they do, nor will we be discouraged should your future letters terminate our pleasing hope respecting them. If they are not effectually called, God will call others, and yet set up his empire and make his name glorious in Hindoost'han. Should they still appear to be really the sons of God by faith in Christ Jesus, tell them there is one in Birmingham who loves them in the bowels of Jesus Christ, a poor sinner, by nature as bad as they, but who like them is looking for the mercy of the Lord Jesus Christ unto eternal life; tell them he remembers them by name in prayer to their Father and his Father, to their God and his God: tell them he hopes to meet them in glory, and to join them eternally, singing to the Lamb that was slain for both, glory in the highest.

I am glad that at last you have received most of my letters, and I hope, should any

considerable time elapse in future without your hearing from English friends, you will set it down to the account of a precarious conveyance, and not to our neglect of you; like the comforts of the holy man of Uz, they may be delayed for a season to crowd upon you in greater abundance in the end.

I have considerably affected my spirits by night-reading on Mission history, during the last winter, so that I had hardly fortitude enough to enter my own pulpit, or sometimes to engage in family-prayer; but through mercy I am much recovered, having been more regular in going to bed, and taking more exercise by day, although I am still incapable of close thinking or much writing, without pain in my head, followed with an almost stupefaction for a time.

You have heard that the London Missionary Society has sent about thirty persons to the South Sea Islands: they heard from them at Rio Jenario, and expect in December to hear from them again by the South whalers. They are preparing for a Mission to the Cape of Good Hope, and the Foulah country in Africa, as also to the East. A few months



ago a Dr. Vanderkemp from Dordrecht applied to them, offering his service as a Missionary to any part of the world. I hear he was formerly in the army, but has since practised physic. They have had very satisfactory accounts of him from Dr. Bram, of Rotterdam, and have sent to him for an account of his religious experience and views: they requested also an account of the state of religion in Holland. I saw his reply, and obtained permission to copy out a part of it, in relation to the last question; and as I think it will be interesting to you, I will copy it.

### EXTRACT, &c.

“Religion in Holland is low; true some  
 “people appear not indifferent about religion,  
 “but we are ready to fear their uneasiness  
 “arises from the love of money and worldly  
 “honours: the National Assembly has pro-  
 “claimed that there be no more national  
 “religion, nor privilege attached to the pro-  
 “fession of any religion—that no national  
 “fund can be applied to pay the Ministers.  
 “Every mark of public worship is removed

“from the sight and ear of the public, and  
 “it is expected that the churches, which  
 “before the year 1581 were in the possession  
 “of religious societies, will be considered as  
 “national goods, and divinity expelled from  
 “the universities.

“While Roman Catholics struggle to get  
 “back their churches, the Arminian Society  
 “makes efforts to coalesce with the Reformed,  
 “and have invited the Reformed to a conference  
 “on the subject by a circular address. I think  
 “it impracticable to unite the Reformed with  
 “the Arminians, but easy to unite Christians  
 “with Christians. Do we not see how easily  
 “they admit such to private religious com-  
 “panies, &c. Why do we deviate from this  
 “model? Nothing is more contrary to the  
 “spirit of Christ, than the efforts of preserv-  
 “ing the purity of the faith by multiplying  
 “the articles of an inert confession. All  
 “we want is to reduce the confession to  
 “one original article, and to exercise the  
 “Christian discipline in it's full extent. This  
 “last, is in the Church of Holland totally  
 “neglected.

“With respect to the propagation of the  
 “gospel among the heathen, there is not the  
 “least tendency towards it. For some years  
 “Professor Hofstede of Rotterdam has pro-  
 “posed to erect a seminary for Ministers,  
 “in order to supply the Established Churches  
 “in the East Indies; but it has had no effect.  
 “There is even a strong prejudice kept up  
 “against the Missions to the Heathen, especially  
 “those of the Moravians. One of our most  
 “celebrated Ministers has lately in a sermon  
 “on Psalm xxii. 27. warned the congregation  
 “from the pulpit against such undertakings.  
 “He considered the Heathen nations as in-  
 “capable of receiving the salutary notions  
 “of the gospel, for want of words in their  
 “languages to express those notions. He  
 “pretended their conversion to Christ was  
 “nothing but a conversion from one idol to  
 “another. He urged the the examples of the  
 “Apostles who went only to the civilized  
 “nations of Greece, Italy, Natolia, &c.; but  
 “never thought of preaching to savages. He  
 “concluded the Heathen ought first to be  
 “prepared by philosophy and political re-  
 “finement, before we could attempt to convert  
 “them to Christ.

“Another, of no inferior note, whom I the  
 “past week desired to inform me if he had  
 “ever heard of any efforts or proposals made  
 “in his life in our Ecclesiastical Assemblies,  
 “(Presbyteries and Synods,) towards the propa-  
 “gation of the Gospel, told me that it never  
 “was done, and that it was not likely to be  
 “undertaken in our days, in which every one  
 “had enough to do in looking out for funds  
 “to pay the Ministers of the late Established  
 “Church of the Lord!”

Such is Dr. Vanderkemp's account of the religious state of Holland.

A Society has lately been formed in London for preaching to the Jews: very few attended; but a Jew of some consequence lately told one of the supporters of that lecture, that it had occasioned some consideration—that the men of influence deterred the poorer sort from attending; “but (said he,) I would have you print some small tracts upon the subject—we may read when we durst not hear.” Hence we fondly hope the ice is broken. I rejoice in every step that is taking:

it will do good to Christians, if not to the posterity of Abraham.

I think in one of your letters you hint a suspicion that the ten tribes yet exist in India. Have you pursued the enquiry? What is the result?"\*

I am, my dear Brother,

more than I can express,

your affectionate Brother,

S. PEARCE.

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\* See *Periodical Accounts*, No. XXVI. pp. 306.  
322—325. ED.

*To Mr. CAREY.*

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Birmingham, March 1, 1796.

*My very dear Brother,*

**T**HE religious state of England is I think improving. There is more union and exertion than was perhaps ever known, especially in village preaching. We have above thirty members, who in turn on Lord's-days visit the villagers about Birmingham, to read or speak to them and pray with them; and I preach as often as I can. We have the prospect of a Meeting-house and a good congregation in one place, where till lately, (15 months,) although many attempts were made, all proved fruitless.

Ever yours,

S. PEARCE.

*To Mr. CAREY.*

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Birmingham, May 3, 1798,

*My dear dear Brother,*

**T**HE liberality of the Christian people in Scotland is astonishing! On reading No. IV. of *Periodical Accounts*, together with a brief abstract from your last to Brother Fuller, in addition to several handsome sums sent before, we have had remitted from the Edinburgh Missionary Society, £200. and from the Stirling Missionary Society, £132. and intimations that £300. or £400. more may be expected from our Baptist Brethren in that country; together with a request that if more be wanted, we apply to the Edinburgh Missionary Society again, who pledge themselves to more liberal exertions still.

Yours affectionately,

S. PEARCE.

*To Mr. CAREY.*

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Birmingham, September, 26, 1798.

*My dear Brother,*

IT is impossible for me to give you a just idea of the effect your last affectionate letter produced on my feelings. What regret did I feel that for so long a time you had received nothing from me: though the recollection that, whatever had become of my letters, I had neither forgotten nor neglected you, somewhat relieved me. I hope long ere now you you have had abundant proof of this; and I am really mistaken if I have not been your most voluminous correspondent.

But how kind it was in you to give me credit for the continuance of my friendship, even when the expected evidences of it were wanting. This I deeply feel, and for this I most affectionately thank you, as well as for all those glowing expressions of Christian



attachment, which overwhelmed my heart and drowned me and many more who heard them in a flood of tears. O could I be indulged with the enjoyment of your society once more in the flesh, to renew all the sweet intercourse we have had together, at Leicester, at Northampton, at Kettering, at Walgrave, at Birmingham, at London, &c. and to give full vent to all those strong emotions which have been now nearly six years kindling and strengthening, whilst seas and continents have separated us! Methinks a greater gratification my heart has never conceived; and might I be allowed the choice, INDIA should be the spot—there would I hasten on the wings of the wind; and whilst I gratified my inclination, perpetuate my joy, till He whose love to us is the sole cause of our love to each other, should call one of us from the stage of action, and leave the other for a little longer season to finish the work that was given him to do.

But how wild my wishes run! Am I not fixed in my present station by the Lord Jesus, who has fixed you in yours? Has he not, by his servants at least, forbidden my removal? Does he not prosper me where I am; and

honour me with opportunity of doing something for his cause among the Heathen, although I am not like you, called to visit and immediately instruct them? Is not the period of continuance here extremely short? and when I leave this world, will it not be in the sure and certain hope of meeting my dear Brother in glory? I confess these considerations ought to satisfy me, and I hope they have their influence.

Obedient to my Head,  
Where He appoints I'd go;  
And still in Jesus' footsteps tread,  
And do his work below.

I have still reason to rejoice in the Lord's goodness to us at Birmingham. We have had some pleasing additions lately, and next Ordinance day we expect from eight to twelve more. Through great mercy we have long enjoyed perfect peace, but we longed after closer union than on the usual plan it was possible for a Church of nearly 400 Members to expect. We therefore agreed to adopt two new measures, and if we judge of the issue by the beginning, they seem to promise the fulfilment of our wishes.

First, Instead of a public Lecture after the Ordinance, we have a Church-meeting for the following purposes:—

1. Let every Brother be called upon in his turn to pray—four or five might engage on an evening, but let none exceed four or five minutes.

2. Let the Minister and every other Member who has during the last month received any intelligence respecting the state of religion in our own town, in the kingdom, in Europe, in the world, communicate it: and for this purpose let our Brethren who travel on business or otherwise, make a point of inquiring into the state of religion in the places through which they pass, and make a report on their return, whilst others enlarge their correspondence as they have opportunity.

3. Let every Brother be at liberty to give exhortations to the Church on any practical subject.

4. Should these exercises on any evening not occupy the whole of the allotted time, let there be some profitable question

always on the table, for friendly and serious discussion.

Secondly, We have agreed to divide the whole Church into districts of ten families in each, selected according to the nearness of their residence. A Brother in each district to visit every Member in his district for one month; then let the visitor give his roll to the next Brother on the list, and so on monthly; and at the end of each month let all the visitors meet the Deacons, and the Minister report the state of all and each Member in the Church; whilst a Committee is formed to maintain a regular correspondence with every Member whom Providence has called to another place of residence.

The first of these plans we put in practice about six months ago, and found it very profitable. But the novelty excited suspicion that we met for political discussion, and we thought it prudent to decline. However, we have now resumed our meeting, admitting strangers in the gallery. It has had a blessed effect in promoting our acquaintance and union, and I ardently hope will increase in its advantages.

Your short accounts of the Hindoos very much interest the public. I shall be pleased to see longer and more particular details, especially of the Mythology of India. I think I told you that for three or four years I have been collecting materials for a History of Protestant Christian Missions, in which I thought of not only giving an account of the different Missionary undertakings, but of also briefly stating the religious character of the different Heathen nations to whom Missionaries were sent. In pursuing this design, I have found nothing so difficult to attain as a just idea of the Hindoo Religion. I procured several books at a vast expense for me, and thought I was furnished. Last year, being in London collecting for the Mission, I called on Mr. G. He had heard by Dr. Erskine of my work. 'What is your plan, Sir?' said he. I told him. 'Where do you go for information respecting India?' 'I have got *Holwell*.' 'He cannot be depended on at all.' 'I have *Dow*.' 'Nor is he an author to be followed.' 'I have *Maurice*.' '*Maurice*! he is quite a fanciful writer.' 'I have *Crawford*, &c. &c.' 'I could trust to none of these.' 'Which do you think the best, Sir?' 'An account published by



*Abraham Roger*, (a Dutch Missionary,) in the French language, is the best I have seen. "Is that a book easy to be procured?" "I have it; and had I not a particular use for it at the present, it should be at your service."

"None but an Author knows an Author's care."

I hope Brother Carey will supply the public with this desideratum—an authentic account of the ancient and present state of the Hindoo Religion.\*

Have you seen the second volume of Dr. Erskine's Sketches? It contains precious information respecting the state of Popery in Germany. I will ask Brother Sutcliff, and if he has not already, request him to forward one to you.

Most affectionately yours in Jesus,

S. PEARCE.

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\* This is since done by Mr. Ward, a second and improved Edition of whose work on the Manners of the Hindoos, we hope will soon reach this country. E.D.

*To Mr. CAREY.*

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Birmingham, March, 1799.

*Dear, very dear Brother,*

**T**HE last letter that I wrote you, though dated in September, was not finished till the beginning of October; when I promised, unless any thing extraordinary should occur, that I would write you a letter regularly every month from that time. It is now March 1799, and I have not yet written. Is it because I have ceased to love you? No, my dear Brother! I must first lose all my recollection, my reason, and my virtue. The fact is, that on my return from the last Kettering Mission Meeting, I took a violent cold; which, being neglected, got worse; and, thinking that pulpit sweats would effect a cure, I remitted none of my labours either at home or among the villages; on the contrary, after walking several miles, I sometimes preached an extra sermon. This was imprudent: my lungs



became inflamed, and at length were so exceedingly irritable that I could not even converse in private for two minutes without pain and danger. The Doctor ordered me to keep myself undisturbed and unemployed; saying, that if it were the end of March instead of November he could give me better hopes of recovery, for he thought that either a warmer climate or a warmer season was absolutely necessary. Do you think, my dear Brother, that when the Doctor mentioned a warmer climate I was without thoughts of Mudnabatty? Ah, thought I, had the Society sent me there when I so earnestly intreated them, I had not now been shut out from all service for God, and enjoyment of his people, for want of a warmer climate. For some time a discharge of blood, a pain in my side, a loss of appetite, soreness in my breast, and an irregular pulse, led me to apprehend that death was fast approaching. Sweet were the thoughts of dying; and although I could not but regret that I should leave this world without having made one effort for the salvation of "the sinners of the Gentiles" personally among them, yet that I had indirectly at least endeavoured the accomplishment of that most desirable object

was a matter of inexpressible satisfaction and delight. I greatly accused myself of inactivity in the Redeemer's cause. I saw that my zeal had been tardy, unequal, and perhaps often ineffectual, for want of being more ardent and persevering. Yet the thought that the Lord had ever employed me, that I had not been quite idle, that some good had been done, some portions of divine truth propagated, some daring sinners reclaimed, some broken hearts bound up and comforted, some additions made to the Church of the Lord Christ, and some improvement in knowledge, devotion, and virtue, among his people,—these were occasions of greatful delight; so that, with all my numberless infirmitities and crimes, I was enabled to say, I have not lived nor run in vain. These considerations, joined to the opening prospects of celestial blessings, constrained me to exclaim, "O it is good to be here!"

Care and medicine, under divine control, in a few weeks removed all the dangerous symptoms, but left me in state so weak that I was unfit for application. When ability to labour a little was restored, I found such a croud of affairs demand my immediate

attention as are not yet out of hand; and though I am sure there was not a day passed without some thoughts of you, your situation, and fellow-labourers, yet I really could not get the necessary leisure, for I did not want to send you monthly notes, but letters.

In the midst of this personal affliction my wife was confined, and had a very agonizing and dangerous time. For some days *her* life hung in suspense, and an addition was still made to my care by all our children who were at home (except the infant) being ill of a fever. Thus, five of us afflicted at once, with but one servant, I am sure you will allow that my recess from domestic care could not be very great. I should not have dwelt so long on this apologetical part of my letter had not that apology been made up of information which your friendship may render interesting.

It was my intention to have attended if I possibly could, the Arnsby Meeting in the Easter-week, when it was proposed to have a Public Meeting with the Missionaries, and spend the day as we did with you and

Brother Thomas at Leicester; but as Arnsby Meeting-house, lately rebuilt and enlarged, is not yet completed, the Meeting is deferred till the Whitsun-week, which plan, if not given up, must of necessity exclude many of our friends from attending; as that is the week when every Association I believe in our Connexion except the Northampton regularly meets. This perhaps was not considered when the Resolution was made; and for the sake of my own attendance I hope that it may now be altered, to which I dare say our Brethren who planned it will consent. After the supposed Easter Meeting I purposed according to medical advice to have visited my friends in Devonshire for the sake of my health, as they lie from three to four degrees South of Birmingham. As it is, I think of setting off in a few days, so as to return early enough for the Association.

Yours very affectionately,

S. PEARCE.

*To Mr. CAREY.*

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Birmingham, February, 1799.

*My dear Brother,*

**T**HE Missionary spirit, let it issue as it may abroad, has already had considerable influence at home. The usual practice of Members of Christian Churches of most denominations, particularly the Baptist and Independent, going on Lord's-day evenings among the villages, some to pray, others to read, others to make remarks on a chapter, &c. has produced a great effect.

But then infidelity makes rapid strides, especially among our youths. Deistical books are read and swallowed with greediness, and the French philosophy seems as though it would make crowds of proselytes in England. As with you, so with us, when I converse with some of this class they say in substance, "We are the instruments, God is the musician,

as he plays so we give forth the tune;" and thus freeing themselves from all accountability, you may judge what works of the flesh are manifest among them.

It is, however, a suggestion that seems not far from the truth which a worthy Minister of Scotland offered me in a letter which covered a present from Stirling for the Mission. The time seems fast approaching when the rational world will be distinguished but into two classes, believers and unbelievers. This indeed seems highly probable. In France the Decadary plan makes it necessary for every Christian who would regard the first day of the week to distinguish himself from every other class of citizens; and in a country where philosophy has brought religion into absolute and almost general contempt this cannot be done without a sacrifice, to make which sincerity seems essentially necessary; so that whatever profession of the Christian religion may now be made, there certainly is a strong and pleasing presumption that it is as far as it goes free from hypocrisy.

In the Monthly Magazine, (which I suppose you may not have opportunity of seeing,) a



writer who seems to have well availed himself of many means of information, says, that "No attempts whatever have been made to propagate pure Christianity in France, or at least if any such have been or are made they do not excite the smallest interest or curiosity. The French public of every degree are totally indifferent to the subject in all its branches; even books of infidelity have now no attraction, the public mind being absolutely satiated or surfeited therewith. The French affect to look upon all systems of religion not only as factitious and burdensome, but even subversive of good morals. The dissolution of the authority of the old government afforded the philosophic party that precious opportunity they had so long enthusiastically desired of disseminating the principles of infidelity among the lower ranks. This was effected with a zeal and rapidity of which our cool and deliberate ideas in this country can have no conception, in deluges of pamphlets and papers from one farthing up to sixpence in price. Thomas Payne attempted to counteract the popular atheism of the country, by becoming the Apostle or head of the sect of the Theophilanthropists: this sect has never extended to any great degree beyond Paris,



and there confined to a few, as they are called, quakerly individuals. Payne is supposed to have rather lost ground in the popular estimation from this act of apostleship: his sermon obtained little notice at Paris, but procured him the character of a limited reasoner. Some religious books have been published in France, but they have met with less attention than even infidel publications are wont to do in that country."

Ever, ever yours,

S. PEARCE.



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**EXTRACTS OF LETTERS**

FROM

***THE LATE MR. THOMAS,***

From 1798 to 1800.

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*To Mr. FOUNTAIN.*

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How a Person may rejoice always.

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Serasing, March 12, 1798.

*Dear Sir,*

**I** HAVE written to Mr. Carey, but wish I could hear from you all: he will tell you what I have said about myself and the Hill people.\* I hope your troubles are sweetened by this time, as mine are. What sprightly Christians we should be if we could rejoice alway; and why not? there is room to rejoice alway if there is cause to rejoice at all; but we are straitened in ourselves: let us believe alway, and that is one great step to it; let us hearken alway, and this is a step to that; for "faith cometh by hearing:" and we must hear the

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\* The people inhabiting the Rajmah'l Hills.

rod as well as the Ruler. I want a great many things just now, and find I have need of this, and that, and many other things; but I found out last Saturday that the grace of our Lord Jesus Christ is sufficient for me. Yesterday I had a sweet Sabbath alone. I find one glimpse of Christ by faith is more sanctifying, satisfying, and wholesome to the soul than a thousand efforts without it. I desire nothing but a clear, steady view of Christ on this side heaven, to fit me for my work here, and heaven hereafter; and all my religion that does not proceed from this is froth!

Your affectionate Brother,

J. THOMAS.

*To Mr. FOUNTAIN.*


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When the Small Pox was in the Family.

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March, 26, 1798.

*Dear Brother,*

**T**HE children are in a promising way, though the eldest has had the small pox severely, and tears and fears have abundantly attended us: I often think how fitly care is compared to a burden in scripture, and what a real relief is found in casting the burden on the Lord. 'Tis the only life worth living, to make the Lord our all in every thing: to undertake all in his name; and to do his will, and suffer it, preferring it heartily to our own: I have lost much ground by neglecting this. I do not know how to describe what I mean in better words than the Apostle's,—“Doing all in the name of the Lord Jesus.” Adieu.

Yours affectionately,

JOHN THOMAS.



*To Messrs. FOUNTAIN & CAREY.*

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On working or doing for God.

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Serasing, April 5, 1798.

*My dear Brethren,*

**I** HAVE recently received a note from Mr. Fountain, and a letter from Mr. Carey. It is a good thing to attend the word, whatever be the motive, and therefore I am glad to hear of their attendance at Dinagepore. How many have gone to hear with a wicked mind, and come away with a broken heart? Mr. F. wishes to know what I am doing for God and myself. "Doing for God" is a term very much in use of late years among some good men and ministers, but it always grates on my ear, as though there were something irreverent in it, unless the act be specified, as bringing up a child for the Lord, judging for the Lord, &c.; but working for God, labouring for the Lord, &c. seems to signify more as though he needed some-

thing at our hands, and as though we were not such poor, helpless, needy, wretched, unprofitable servants as we are: according to this I really think I never did any thing for God yet, though he has done so much for me.—Farewel.

Your very affectionate Brother,

J. THOMAS.

*To Mr. FOUNTAIN.*


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 Humiliating Account of himself.
 

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Chandernagore, July 31, 1798.

*Dear Brother,*

MY budgerow\* is now almost ready, and I intend to go on a thorough Missionary errand as soon as ever it is so, and I wish I had you with me. When I attempt to sing there is no music alone, and as often as I am inclined to sing I wish for you. When I thought about dying, I thought of you then also, and intended to write to you above many. And how do I know but I may die soon, for I feel diseases of a very uncommon nature this year; and suppose I knew this would be my last, what should I say to you, Brother Fountain? Walk as I have walked?—No—the most serious and important advice, if I may be allowed to advise, would be in many things the very

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 \* Boat.

contrary. I have lived in darkness and confusion; I have stumbled and fell; I have trusted to my own arm, while my strength was proving to be rottenness; I have gone about almighty works with an arm of flesh, and suffered the curse of withering in an awful degree, according to the word of God. But by the Lord taking away my props on which the soul and body were variously leaning, by his smiting me in all the labour of my hand repeatedly, by leaving me to myself and causing others to leave me, and by inward convictions; he has opened mine eyes to see what dangers I have been in, he has abased me and mortified my pride, and has brought me to see my wretchedness, my deep poverty, my alarming need, the need I have had of Christ myself, and his holy influences on my heart, while I have been ignorantly preaching him to others. What the Lord will do for them I know not; I wait for him, I expect him.—He has not shewed me my wretchedness for nothing. I have more access to the throne of grace in my family and in secret than I have had these five years; but am as though I had yet received nothing; but that all is to come. In the lowest dungeon a gleam of hope makes

a man cheerful, and all my happiness now is in hope. I hope if I die, to be ever with the Lord—I hope if I live never to be by myself again. I have sometimes wondered in my ignorance that I should be no more successful in my Missionary work: but I wonder not at all at it, but rather wonder at my being at all sensible and alive to the awful realities of the world to come—wonder that God had not given me over to my vile affections, like the poor man who shot himself just by us last week. I have, my Brother, lost more than all the world can replace, by walking without taking any heed: may I be poorer, more despised, rather than fall again into that horrid, careless, vain, light, and useless life, which I am now creeping out of. My dear Brother, let us learn, watch, pray, labour, take heed, awake, and Christ will be with us; but hitherto I have been wofully slack.

Yours affectionately,

J. THOMAS.

*To Mr. FOUNTAIN.*

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On the Ganges, August 8, 1799.

*My dear Brother,*

**H**E whom I ceased to acknowledge and glorify in my prosperity, has thought fit to leave me in my adversity, and this is next door to hell itself; but he has done it in measure, and laid upon me no more than was meet. I complain not, though I did complain; I murmur not, though I did murmur; and I think I see none more happy than I am, though I am in great extremities still; for I think now that my extremities are temporary, and that when I am tried I shall come forth as gold. O my Heavenly Father, my righteous God, correct me still, but not in thine anger, lest thou bring me to nothing. O holy and blessed Jesus, the Saviour of Israel in time of trouble, in thee I possess all things; and why should

I not be contented? O holy and blessed Spirit, if I had never grieved nor quenched thee in my prosperity, I had not been forsaken of thee in my adversity. Just and right art thou, O Lord God !

Yours very affectionately,

J. THOMAS.



*To Mr. FOUNTAIN.*

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Encouragements to hope for success in the Mission.

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Soopore, February 14, 1800.

*Dear Brother Fountain,*

**I** PRAY that it may be in my power to travel more, if that be best, that I may go from place to place wherever my Lord himself shall come. It is true many hear, and are wonderfully and variously affected under the word; and some profess to renounce Seeb, and to believe in Christ; but I know of only one that seems to be very hopeful—'tis true, as you say, many that were once forward and hopeful are gone back—this has been so great a discouragement to me at times, that it has improperly weakened my heart and hands. But who am I, that I should behave so? My heavenly Master had many who turned away and walked no more with him! But he ceased not to teach and to preach and to do good. There are many

designs and divine ends to be answered by our proclaiming the gospel, besides those which are immediately connected with salvation. I desire to be very thankful to God, for that inclination I have to preach my precious Saviour among the heathen, and for their inclination to hear. I had above 700 I suppose, last Lord's-day afternoon, in a new village. And the Lord has given me also a companion in labour of his own making; I mean Mr. B——, who having heard the word, appears to be truly awakened, and very sorry that he has spent so many years in this world without knowing these things before. He is young, born in this country, had a good education, speaks and writes English well, and French, and Bengalee, and is very desirous of spending all his days in preaching the gospel, and is likely to be useful. I count this a token for good; a token from heaven; a sweet token of a heavenly approbation of the Mission; besides the great preparation that God is making for the thousands and millions that are to come, which preparation all must see that are not quite blind. That I have had so little success, is not so much to be wondered at: but I wonder at others having little also, and yet

we know not how great. Great and blessed things are often done with little noise in the streets, and little visible success. But let us all go on, and whether any are converted or no, heaven, earth, and hell, are all moved at this moment by the attempt. O for a single eye! O for a stedfast, lively, and overcoming faith in the Son of God! O for that faith that can say, My strength, my God, my comforter, my hope, my righteousness, my all! O for a thorough submission to the righteousness of God! O for silence and stillness in all the tempestuous troubles of life—a stillness owing to the anchor within the vail! I am afar off from what I wish to be, and what I trust I shall be before my purifier has done with me. Let us go on, there is more grace to be had yet, and we ought to know how to come at it ourselves, who are telling others we have found it. Let us cleave to the Lord, making a daily use of him, fetching out of his fulness that which will make us great blessings among the heathen. O that the same mind that was in Jesus may be in every one of us, concerning all things! I hope it is so; but O for the “more abundantly” which our heavenly teacher has told us of!—“I am come that you may

have life more abundantly." I used to think the Hill people would be more easily converted than these; but there is no difference. I wish to be converted myself every day anew, to be washed clean, and kept so, by Him who is able to keep me from falling; and then will I teach transgressors his ways, and sinners shall be converted unto Him. Verily there is a God, or else I should totally despair of the Mission: I should despair, if God was not to be seen in it, in wondrous doings. We see Satan and are frightened; but the Lord reigneth, and is able to rebuke him. Amen.

Yours affectionately,

JOHN THOMAS.